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THE  
**Jewish Expositor,**

AND  
**FRIEND OF ISRAEL.**

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**JUNE, 1817.**

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A VINDICATION  
OF THE  
DOCTRINE OF THE DIVINITY  
OF JESUS CHRIST.

~~~~~  
ADDRESSED TO THE JEWS.  
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[Continued from page 173.]

**Objection 14.**—Wherefore was Jesus an hungred? If you shall say on account of his flesh (humanity;) have we not witnessed in Moses, on whom be peace, that, when he approached the Schechinah (divine presence,) he fasted forty days and forty nights and was not an hungred, though he was also of flesh and blood: why then was he an hungred in his flesh, who was God himself?

**Answer.**—Jesus Christ came for this very purpose into this world and took human nature upon him, not only that by the grace of God he might taste death for every man, but also that he might experience the sufferings peculiar to humanity. Destitute of a place where to lay his head, the lowly Jesus

was often exposed to the inclemencies of the seasons; he felt the fatigues of journey and was familiar with all the hardships attendant on penury. "It behoved him in all things to be made like unto his brethren, that he might be a merciful and a faithful High Priest. For in that he himself suffered, being tempted, he is able to succour them that are tempted."

The Son of God, he who delivered Hananiah, Mishaël, and Azariah from the fury of the flames, (Dan. iii. 25.) had doubtless power to deliver himself from suffering; and he who fed five thousand persons with five loaves and two fishes, could doubtless find means to satisfy his own hunger. But here we must admire his great and unspeakable love that he suffered *voluntarily* for mankind; that he divested, stripped, emptied himself of all his power and glory, took upon him the form of a servant, and in it became obedient unto death.



Both Moses and Christ fasted forty days; herein the miracle is equal. But the one felt no hunger at the expiration of those forty days (at least it is not mentioned that he did;) the other felt; herein lies the difference. If we consider the different purposes for which the one was called into the mount, and the other led into the wilderness, we shall see the reason of the different case of Jesus Christ from that of Moses. Moses was to attend on the divine presence, he was to receive a variety of the most important instructions; it was not fit therefore that any earthly employment, such as eating and drinking, should interrupt his attention; much less was it fit that his mind should be distracted through the wants of his body; he was therefore divinely supported, and the laws of nature were suspended for a time. But of Jesus Christ we read that he was led up of the Spirit into the wilderness, *to be tempted of the devil*. Hence we see that one of the ends of his fasting was that he might endure the extremities of hunger. For seeing it was necessary that he should experience the temptations of the devil; seeing the enemy found nothing *within* Christ from which to take occasion of tempting him, an *external* handle was hereby given him by Christ's being an *hungred*. Satan failed not to assault the human nature of Christ; but he met with a skilful and *valiant* resistance, and departed

vanquished. Thus Jesus Christ, as the Head and Captain of his people, encountered and overcame his and their enemy, and by his victory ensured theirs; hereby he has also set an example to his true followers how they ought to behave in similar circumstances; and shewn them, that no situation is so distressing, and no temptation so strong, but the word of God is a comfort in the former, and a mighty weapon of defence in the latter.

*Objection 15.*—If the Paschal lamb represented Jesus, then it is implied that many Jesuses were to be born and crucified; for God commanded not the children of Israel to take *one* lamb, but they took *many* Paschal lambs.

*Answer.*—Our opponent, stark blind in divine things, makes no hesitation to ridicule upon them, and seems little aware that he has placed, not our doctrine, but himself in the most *ridiculous* light. But, mindful of the wise man's admonition, Prov. xxvi. 4. we shall dismiss this question after having said a very few words on the nature of a type in general, and on that of the Paschal lamb in particular.

A type or emblem, from its very nature, implies deficiency or imperfection; for if *all* things were true of the type which are true in the antitype that it represents, it would cease to be a mere type, and be the same as the antitype itself. Therefore to qualify a thing to be a type of another, it is by no

means necessary that it should be equal in every circumstance to the thing which it is intended to represent; but only that some similar characters should be common to both. And now let us see whether this be not the case with the paschal lamb as a type of Jesus Christ crucified. The blood of the lamb was sprinkled upon the door-posts, and the destroying angel (I speak of the *first* paschal lamb) seeing the blood, passed over the house. Messiah Jesus shed his precious blood, and whoever believes in him and applies that blood to his own soul, his sins are forgiven and he is redeemed from everlasting destruction in hell-fire. The paschal lamb was to be roasted, which typified the excruciating sufferings Messiah was to endure. No bone was to be broken of the Paschal lamb, neither was there any bone of Christ broken, when nailed to the tree, but instead of this his side was pierced. The Paschal lamb is therefore a very significant and expressive type of a suffering Messiah, and points to Jesus and to none else. The circumstance of there being *many* Paschal lambs proves the great inferiority of all sacrifices of the Old Testament to the one great sacrifice of Messiah in the New. The inefficacy of the former was shewn by their number and repetition. "And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins: But this man, after

he had offered one sacrifice for sins, for ever sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified." Heb. x. 11—14.

*Objection 16.*—It is written, (Matt. xxvi. 26—28.) "Take, this bread is my body, and this wine is my blood in the New Testament."—How was this? did he cut off a piece of his flesh and give it them; or was his body made of bread and wine and gave he them of the fragments? and was this the body which they eat and drank?

*Answer.*—If our opponent had been unprejudiced, he might have easily solved this difficulty to himself, without running into such impious and puerile questions. For the phrase "this bread is my body" is an Hebrew idiom, equivalent to "this bread signifies or is like my body" and "this wine signifies my blood," i. e. as this bread is broken and this wine poured out, so my body shall be crucified, and my blood spilled for the remission of the sins of many. Thus Gen. xli. 26. "The seven good kine are seven years, and the seven good ears are seven years." i. e. the seven good kine *signify* seven years. So Prov. xvi. 24. "Pleasant words are an honey comb," equivalent to "are like an honey comb." So chap. xviii. 10. "The name of the Lord is a strong tower," i. e. "is like a strong tower;"

and so we might quote numberless instances, were these not more than sufficient to shew the meaning of Christ in the above passage.

*Objection 17.*—Why was the sorrow of his soul unto death? If you shall say that he speaks concerning the flesh, (his humanity) viz. that he was afraid; he says, My *soul* is sorrowful, and not, My *flesh* is sorrowful: moreover, all the world knows that flesh speaks not, neither knows any thing, but is as a stone; and actuated only by the spirit.

*Answer.*—Those words of Christ in his agony are a Hebraism expressing the utmost extremity of grief, thus Ps. cxvi. 3. אֲפֹנִי הַבִּלִּי מוֹת “The pangs of death compassed me.” Now we admit the data in the question, viz. that it was Christ’s soul which felt all the horrors of grief, and agony, and death; but we deny the justness of any inference deduced from hence, that is derogating of Christ’s Messiahship and divinity. So far indeed is the circumstance of Christ’s agony from proving that he was not the Messiah, that it actually proves that he was. For is it not said that Messiah should “pour out his *soul* unto death?” הָעֵרָה לָמוֹת נַפְשׁוֹ Is. liii. 12. The soul, as the question states, is the principle of action in man. True, and it was the soul of man which sinned; therefore, as the irrevocable sentence has proceeded from the mouth of God, “On the day that thou

eatest thereof thou shalt surely die,” Gen. ii. 17; and again, Ezek. xviii. 4. “The *soul* that sinneth it shall die;” Messiah would have been no satisfactory Surety and Redeemer of mankind, unless his *soul* had been sorrowful even unto death.

Our antagonist seems ignorantly to confound the *human soul* of Jesus Christ, with his divinity which we maintain; and therefore he supposes, that when he has proved that Christ’s soul suffered, he has overthrown our doctrine and all that is built upon it. But we maintain with the same strictness that Jesus Christ was *perfect man* as that he was *perfect God*; now none is *perfect man* who has not a human body and a *human soul*; and as the human soul of Christ is distinct from his divine nature, so his suffering in that soul is no objection to his divinity.

*Objection 18.*—If he were the Son of God, and the Father and the Son are all one, it necessarily follows, that their will is also one; yet when he prayed before his Father he said, (Matt. xxvi. 39.) “Father, if it be possible, that I should not drink of this cup, do it; if not, do as is good in thine eyes; not my will but thine be done. If this be the case, their wills are not the same.

*Answer.*—Jesus Christ is equal to and one with the Father in his character as the Son of God; but he is inferior to, and different from the Father, in his character as the Son of man. It is with respect to the



latter that Christ himself says, "The Father is greater than I;" and again, "It is not mine to give, &c." (Matt. xx. 23.) and again, "Of that day and that hour knoweth no man, not the Son, but the Father," (Mark xiii. 32.) This distinction between the divine and human natures that were in Messiah, runs through the whole word of God; and if not well attended to, every page will present new paradoxes, new contradictions. Messiah was to be God, not that he might suffer, but that his sufferings might be meritorious. But if his divine nature had so interfered with his sufferings as to prevent his human nature from bearing the weight of them; they would not have been a just equivalent to the punishment due to the sins of all mankind. Christ entered the lists for men as man; as man he bore the dreadful weight of the wrath of God; and all the aid that he derived from his divine nature before he had finished all that was needful, was to prevent him from entirely succumbing under it. Now that this was the case, his prayer in the garden of Gethsemane plainly shews; he prays that "*if it were the will of his Father*," this cup might pass from him," which shews that he suffered *voluntarily*, inasmuch as he submitted entirely to the *will* of his heavenly Father; though at the same time the sufferings themselves, independently of the will of his Father, were disagreeable to his human nature and will. And it must

be so; for that which is not disagreeable, but perfectly agreeable to the human will, cannot properly be called suffering. Thus we see, that though the human nature of Christ could not but shrink from suffering, yet his *will* was resigned to, and consequently the same with, the will of his Father.

*Shorter Answer.*—The contrary is true; if this be the case, viz. that Christ subjected his own will to that of his Father, and that he was willing to suffer what his Father was willing that he should suffer: then it follows their wills were the same; and consequently no objection can be drawn from hence against the divinity of Christ.

*Objection 19.*—If he was God, wherefore said he when he prayed to his Father, "his will be done?" Hence we see that it was not in his power to do any thing but by the will of his Father; and if he did any thing, it was by the will of his Father, and not by his own power.

*Answer.*—Our opponent is little aware that he is defending not the unity of the Godhead, but a plurality of gods. For grant him that Christ was able to do any thing of himself independently of the Father, and here we have two independent Deities; two in the strictest and strongest sense of the word; for the one might sometimes will, what the other will not. Such absurdities must necessarily follow when men read the

scriptures superficially, and then presume to reason from them, so as to undermine their authority.

When Christ says, "Father, thy will be done," he speaks in his human nature. When he says, "*I will*," (as Matt. viii. 3. and John xvii. 24,) it is in his divine character; in the former case, his own will is subjected to that of his Father, whose will he came to perform, (Ps. xl. 7, 8. comp. John iv. 34.) in the latter, the will of the Father is the same with his. The promiscuous way in which the will is sometimes ascribed to the Father, and at other times to the Son, in the New Testament, shews that their will is *one*, and that this one will is the fountain of all power; John v. 17. 21. "My Father worketh hitherto, *and I work*." "As the Father raiseth up the dead and quickeneth them; even so the Son quickeneth *whom he will*."

*Objection 20.* — Wherefore says he, (Matt. xxviii. 18.) "All power is given unto me in heaven and in earth?" And who gave him this power? If he were the Son of God, and God, as you say, there would be no need of such a gift; would not all the world be entirely his own?

*Answer.* — Christ uttered these words a very little before he ascended, when he carried that body in which he lived and died, and with which he effected the redemption of mankind, into heaven, and sat down on the right hand of the Majesty on high, in his office as Medi-

ator between God and man. To this his office Christ alludes when he says, "All power is *given* unto me." Having by his death satisfied the justice of God; and by his resurrection justified his claims, and the hopes of those who believe in him, it was just that all power should be transferred to Jesus Christ not as God (for as such he was the Omnipotent from all eternity,) but as Mediator, as he who took the manhood into the Godhead. It was just, I say, that such meritorious sufferings should be thus gloriously rewarded; it was just that that body which was ignominiously pierced on the cross, should shine with all the lustre of omnipotence; in order that, as Mediator, Christ might rule and defend those whom he had so dearly purchased, and subdue and restrain all the enemies of his kingdom. This giving of the kingdom to Messiah as the Son of man, is noticed by Daniel in a passage we had already occasion to mention, (chap. vii. 14.) and the exaltation of Messiah is constantly described in the Old and New Testament as a reward and a consequence of his sufferings and of the travail of his soul: Is. liii. 11, 12. "He shall bear their iniquities. *Therefore* will I divide him a portion with the great;—*because* he has poured out his soul unto death: and he was numbered with the transgressors: and he bare the sin of many, and made intercession for the transgressors." Ps. cx. 7. "He shall drink of the brook in the

way, therefore shall he lift up the head." Thus in the New Testament, Phil. ii. 8, 9. "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. *Wherefore* God also has highly exalted him, &c."

Thus we see, that when Christ says, "All things are *given* to me," he speaks of his manhood, in which he is exercising his mediatorial office till the end. There is a remarkable passage in the apostle Paul, which tends to explain this matter: 1 Cor. xv. 24. 28. "Then cometh the end, when he (Christ) shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power—then shall the Son also himself be subject unto him that put all things under him." i. e. when sin, that which made a mediator necessary between God and man, shall be no more, then Christ shall cease to be mediator, and that rule and that authority and power which was given him by the Father in the capacity of Mediator, he will then put down, as no longer needful, Jesus Christ will lay down all that belongs not necessarily to his divine character, and shall be one with God, and God shall be all in all.\*

*Objection 21.*—As the flesh and the soul together are one man, so, according to your accounts, God and man together are one Messiah. If this be the case, when the man was slain, the God also was slain. Jesus, according to your accounts, was God and man, and was slain; if so, his Godhead was slain; if his Godhead was slain, he was not God, for God cannot be slain.

*Answer.*—If this be not in the proper sense of the word, nugatory, nonsensical reasoning, nothing is. Because, says our opponent, the man Jesus was slain, therefore his Godhead must needs be slain too, and therefore he cannot be God. I am ashamed of attempting to refute what carries its own refutation so powerfully on its face. But, not content with this, the questioner has brought an argument than which nothing could be more unfavourable to his point. He says, "As the flesh and the soul are one man, so according to your accounts God and man are one Messiah." Now let us see what is the just inference of this just comparison: as the death of the body is its separation from the soul which survives it, so the Divinity which dwelt in Christ bodily, was separated from his body when he expired on the tree. At Christ's resurrection the same divine nature re-united itself with the same body.

\* He that would from this passage make an inference derogatory of Christ's essential Godhead, would betray not only an ignorance of the Christian doctrine, but also a gross ignorance of the writings of the apostle Paul which are

full with assertions of the Divinity of Christ; Rom. ix. 5. "Christ, who is over all, God blessed for ever."



*Objection 22.*—If he came upon the earth to deliver himself up to pains and death for you, why said he that Judas Iscariot betrayed him? Did he not come for this very purpose, that he might be judged and condemned?

*Answer.*—We have already observed that the designs and operations of God by no means excuse or diminish the wickedness of man. At this rate we might reason away all sin and guilt from man; for who will have the presumption to say, that God was ever ignorant of any one crime that was committed in time? Is therefore the sinner authorized to exculpate himself, and to say, "Because God knew from all eternity that I should commit such and such sins, therefore I am not to be blamed if the action answered exactly to his foreknowledge." I say, would this reasoning, stand instead of an excuse? certainly not; no more, then, is Judas Iscariot excusable for his vile ingratitude against his master. Though Christ knew that he would betray him, yet Judas was actuated by his own covetousness in betraying him. Hence, though it is most certainly true, that Christ came with this view into the world, to suffer and die for the salvation of men, yet Judas might most properly be said to have betrayed him. I am aware of the difficulties upon which this question borders; difficulties which caused many a great philosopher to sweat in vain; but so much we may with cer-

tainty gather both from reason and from scripture, that the eternal decrees of God, whatever they be, can afford no plea nor excuse, nor any diminution of punishment to the sinner; and the justness of this dispensation will fully appear at that day which will solve all questions, and untie this Gordian knot in philosophy as well as in theology. For the present, let Jews and Gentiles submit to the account which the apostle Peter has given of the matter, Acts ii. 22, 23. "Ye men of Israel, hear these words: Jesus of Nazareth—Him, being delivered *by the determinate counsel and foreknowledge of God*, ye have taken, and by *wicked hands* have crucified and slain." Moreover Christ himself has made the same distinction, (Matt. xxvi. 24.) "The Son of man goeth, *as it is written of him*; but woe unto that man by whom the Son of man is betrayed."

*Objection 23.*—To those who affirm that we are in captivity on account of the sin of putting Jesus to death, I say this is not true, for, were we not in captivity before his death? And even allowing this to be the case, it is written, that in the hour of his death he asked of his Father and said, (Luke xxiii. 34.) "Father forgive them, for they know not what they do:" and if the Father and the Son are the same, and have *one* will, that sin was in truth forgiven them, since he in his own person has forgiven it.

*Answer.*—As to the first part



of the question I would ask, when it was that Jerusalem and the temple were destroyed and above two millions of the Jews put to death by the Roman arms? It was few years after Christ's ascension. Then it was that both Moses's prophecies and Christ's were fulfilled on the children of Israel (Deuteronomy xxviii. 15, to the end; Matt. xxiv. 4. &c. comp. 1 Thes. ii. 16.) The ten tribes had indeed been carried away long before Christ's advent in the flesh; but Judah together with part of the tribe of Ephraim, were never expelled their country, after their recovery from Babylon, till they had crucified the Messiah, and their continued unbelief in him is the only thing which perfectly accounts for the long and unexampled continuance of their captivity.\* As to the second part of the question, I answer that the prayer of Christ which he offered on the cross for his murderers was actually fulfilled on many of them who, when they saw the signs that were done at his death, and when they witnessed afterward the wonders which the apostles wrought in confirmation of Christ's resurrection and divinity, believed on him as the Son of God. That this was the case appears from hence, that we read in the Acts of the Apostles (ch. vi. 7; xv. 5.) of many priests and pharisees that became obedient to the faith; and Paul himself, that

furious persecutor of the church of Christ, and afterwards that great preacher of Christianity, may have been one of those who consented unto Christ's death and for whom Christ prayed, "Forgive them, for they know not what they do;" a conjecture rendered very probable from the account which he himself gives of his conversion and forgiveness of the outrages he had committed against Christ, (1 Tim. i. 13.) "I obtained mercy, because I did it ignorantly in unbelief." And we read of myriads of Jews that were believers in Christ, (Acts xxi. 20.) who all experienced the blessed effects of Christ's prayer on the cross. But as a nation the Jews still persisted in their unbelief and hatred against Christ, and rested unmoved even by this great token of his transcendent love, his praying for his murderers. Therefore, as they did not believe that Christ was God, and that he had the power of forgiving sins, they could not partake of the benefit of Christ's prayer, with those that believed; and therefore their own imprecation, (Matt. xxvii. 25.) "His blood be upon us and upon our children," has been tremendously but not less justly fulfilled upon them, according to that prophecy, Ps. cix. 17. Nevertheless when Israel shall turn to the Lord, when the vail which prevents their seeing the glory of Jesus Christ shall be taken away, when they shall look upon him whom they have pierced, they shall yet experi-

\* See the conclusion of the first part.

ence the mighty efficacy of the prayer of their dying King Messiah: "*Father, forgive them.*" Christ has been a stone of stumbling and a rock of offence to them because of their unbelief; but he will also become the corner stone and the foundation of their faith; he has proved the fall (not in

himself, but in them) but he will also prove the rising again of many in Israel (Luke ii. 34.) they have had the cursing, but the blessing must also come upon them. (Deut. xxx. 1.) That this period may soon arrive shall ever be my heart's desire, my fervent prayer to God.

## PROCEEDINGS OF THE LONDON SOCIETY.

### ANNIVERSARY MEETING.

THE Rev. Basil Wood, M.A. preached the first Anniversary Sermon at St. Peter's Church, Cornhill; on Thursday Evening, May 8th, from Gen. xii. 1—3. The second sermon was preached on the following Morning, at Tavistock Episcopal Chapel, by the Rev. Lewis Way, M. A. from Habakkuk iii. 17—19.

The Ninth Anniversary Meeting of the London Society, &c. was held at the Free Masons' Hall, on Friday, May 9th. The Room was filled at an early hour. The Chair having been taken, and the Meeting opened, by Sir Thomas Baring, Bart. M. P. President of the Society, the following Report was read by the Rev. C. S. Hawtrey.

### NINTH REPORT.

YOUR Committee have the satisfaction to begin this Report by stating, that since the last Anniversary, the Right Rev. the Lords Bishops of St. David's and Gloucester, have kindly consented to accept the office

of Joint Patrons of this Society. The recommendation of his Royal Highness the late Patron, that the Institution should be placed under the patronage of some Right Reverend Prelate of the Church, has thus been carried into effect, in a manner which must be highly conducive to its future interests.

### *Hebrew Translation of the New Testament.*

During the past year very considerable progress has been made towards the completing this important work.

The last Anniversary was signalized by the publication of the Gospels of St. Luke and John. The Acts of the Apostles was published soon afterwards: and your Committee have this day the satisfaction of presenting to you, the epistles to the Romans, the two Corinthians, the Galatians, the Ephesians, Philippians, Colossians, two Thessalonians, two to Timothy, Titus, and Philemon.

Measures also have been adopted with a view to the circulation of the Translation, so

far as formerly published, among the Jews both at home and abroad.

At home the opportunities of giving the Hebrew Scriptures to the Jews are very confined. This arises chiefly from that spirit of jealousy which keeps the great mass of them at a distance from this Society. But where such opportunities have occurred they have not been neglected. The following anecdote furnished by a valuable correspondent of this Society in a distant country will show that there is reason to hope, that in one instance at least the word of the Gospel conveyed to the mind of a Jew, through the medium of this Hebrew Translation, may have already been made the power of God to salvation.

“Happening to meet with a Polish Jew, who by a train of circumstances not necessary to relate, was induced to come to this country, I entered into conversation with him, and finding he firmly relied on the authenticity of the Old Testament, I felt a hope that a still further acquaintance with his own Scriptures, than he had obtained by the partial readings of them in the synagogue, might be attended with salutary effects. With this view I pointed out from the prophets at each successive visit, which this man paid us, some passages from the Hebrew Bible, relative to the Messiah, particularly to his sufferings. Some of these I copied for his use, as he cannot read English. His ap-

parently serious consideration of them, determined me to write to the London Society for the Hebrew translation of the Four Gospels, which I not only presented to him, but ventured to request he would read to me several parts which I pointed out to him. I wished for the gratification of marking the effect, and I had the unspeakable delight of observing that he seemed deeply affected. He betrayed great emotion, at the history of our Saviour's crucifixion, and appeared much impressed by parts of the last chapter of the Gospel of St. Luke, and the first chapter of St. John.”

Repeated and urgent applications having been made to the British and Foreign Bible Society by the Rev. Mr. Pinkerton, their correspondent in Russia, for a supply of Hebrew New Testaments as far as the translation was completed, for the use of the numerous Jews who are inhabitants of that extensive empire; one thousand copies of the Gospels and Acts have in consequence been disposed of to that society, at a price which occasions a loss to this Institution.

From various encouraging facts stated in the correspondence of Mr. Pinkerton, your Committee have a lively hope that this supply, to be followed hereafter as they trust by a much more abundant one, will like the ministry of John the Baptist go forth to make ready a people prepared for the Lord.

Fifty copies of the four Gos-



pels have, since the last Anniversary, been sent to India by four Missionaries who have gone thither from the Church Missionary Society. Ten copies have been sent to Gibraltar by a person who is gone there for spiritual purposes. Twenty copies have been transmitted to His Excellency Prince Gallitzin. One hundred copies of Luke and John to Messrs. Vandersmissen, Altona. Fifty of the same Gospels to Dr. Knappe, of Halle. Fifty to the Moravian brethren at Hernhutt. Five copies of the Four Gospels have been presented to the President of the Prussian Bible Society. One hundred copies of St. Luke and St. John have been transmitted to Mr. Ledeboer at Rotterdam. Five copies of these Gospels to Dr. McIntosh at Amsterdam. Fifty copies to the Rev. W. Jowett, Malta. Fifty copies of the Four Gospels to Mr. Von Meyer of the Bible Society at Frankfort. Forty copies of the four Gospels and Acts to Mr. J. C. Moritz, Secretary to the Bible Society at Gottenburgh, who is himself a converted Jew. Twenty copies of the four Gospels and Acts to Dr. Naudi at Malta. Six copies of the Four Gospels and Acts to a Jew professing Christianity in Sweden. Nine copies of the Four Gospels; two of St. Matthew and two of Luke and John, have been given to different individuals in this country who are connected with the Society for the purpose of being distributed among the

Jews. Seven copies of the Four Gospels have been given to converted Jews, and four copies (besides some Bibles and Testaments in other languages,) have been delivered to the Visiting Committee for the Jews.

Before your Committee close the subject of the Hebrew translation, they feel themselves called upon gratefully to acknowledge the renewed liberality of the Edinburgh Bible Society, from which they have received a third donation of £100. With respect to the general state of the fund for the translation, they however lament to say, that the receipts during the past year have not been nearly equal to the disbursements in this branch of their undertakings.

### *Finances.*

Notwithstanding the unexampled pressure of the times, your Committee have the consolation to report that the revenue of the Society during the past year has been equal to its disbursements. It becomes a pleasing part of their duty to state, that the sum of £500 has been presented to the Society by a Lady, who desires that her name should not be mentioned, and who had previously given several donations amounting to £200. This Lady has now therefore become a benefactor to this cause to the extent altogether of £700.

A list of the contributions of the Auxiliary and Penny Societies, and likewise of the Con-



gregational Collections, will be found in the Appendix.

Your Committee would here particularly advert to the formation of a Ladies' Auxiliary Society, at Boston in New England, chiefly through the exertions of Mrs. Hannah Adams, the author of a history of the Jews.

From this Society a remittance of £100 sterling has been received, being the first-fruits of the liberality of our Christian friends in America to the cause of Jewish evangelization.

A Female Association has also been formed among the Ladies of the congregation of the Episcopal Jews' Chapel, in aid of the fund which already exists for building schools for the Jewish Children.

This fund though it only amounts to £300 at present, we trust will ere long through the liberality of the public be rendered adequate to its important object.

Through the exertions of some warm friends of the cause of Israel at Calcutta, at the head of whom we must mention the Rev. T. Robertson, who kindly preached a sermon for the Society at the Old Church there on the morning of Whitsunday last, a Ladies' Auxiliary Society has been formed, and the sum of £288. 2s. 1d. has been remitted to your Committee. The Rev. T. Robertson remarks in his letter, which contained this remittance, "The Jews' Society has friends even in this

remote country, who take a lively interest in all that concerns the prosperity of Israel." Respecting the Jews in Bengal he further says, "They are in expectation of the speedy appearing of their Messiah, and think this sign a strong indication of their approaching deliverance, that God has in a great measure turned away their reproach by disposing the Gentiles to have mercy on them." The whole of the letter is placed in the Appendix.

In consequence of two impressive discourses preached at Cambridge, in behalf of the Jewish cause, by that warm and zealous friend of this institution, the Rev. W. Marsh, of Colchester, an Association has been formed by some members of the University, which although small in its beginnings, will, it is hoped, hereafter become an important and powerful Auxiliary.

Before we quit the subject of the Finances it may be proper to state that every exertion has been made since last year, further to diminish the expenditure of the Society; it will accordingly be found that it is less by about £1500 than the preceding year. But the complete effect of the economical arrangements of your Committee, will not appear until the accounts of another year are made up.

### *Schools.*

In the Schools of the Society ten boys and five girls have been admitted since the last

Report. Three boys have been withdrawn, and one boy bound apprentice to a plumber and glazier; seven girls have been withdrawn, and one placed out in service. There remain in the schools forty boys and thirty-two girls, and there are six boys and three girls who are too young for the schools under the charge of a careful person a few miles from town.

### *Female Department.*

It has been found that the general habits of the lower classes of Jewish females in this metropolis are ill suited to the strict and watchful control and the patient industry which are requisite for the successful management of an Asylum, and although at the period of the last Report it was stated that this branch of the Female Department might be viewed with greater hope than formerly, yet as there were only three Jewish women in the Asylum, it was judged by your Committee, after the maturest consideration, and with the full concurrence of the Ladies' Committee, that its continuance would involve an expense, quite disproportionate to any probable benefit which could be expected from it.

This establishment has therefore been discontinued, and of the three women who occupied it, one has been placed out in service and the other two remain under the protection of the Society. Of the conduct of these three females your Com-

mittee are happy to be able to bear a very favourable testimony.

Your Committee have great pleasure in again expressing their grateful sense of the zeal of the female friends of the Society throughout the kingdom, which is manifested in the list of contributions from the different Ladies' Societies contained in the Appendix. The contributions of the Ladies' Auxiliary Societies last year amount to £1283. 14s. 8d. while those of the general Auxiliaries are only £1301. 14s. 10d. And as it is to be presumed, that much, even of this latter sum, proceeds from female contributors, it is evident that the largest proportion of our funds, arises from the generosity of the female sex. Your Committee beg leave to add under this head, if there be any friends of the Society who may wish to see the manner in which the female school, under the charge of the Ladies' Committee of the metropolis is conducted, they may visit it on every week day, Saturday excepted, from ten till five o'clock.

### *Publications.*

There have issued from the Society's press since the last Anniversary the following tracts: 1st, Some Account of the Conversion of Mr. Benjamin Nehemiah Solomon, a Polish Rabbi, one of those who addressed the Anniversary Meeting last year. 2nd, An Address to the Jews, by the same person. 3rd, Helps to Self-examination,

and Prayers on different Subjects, for the use of humble-minded and inquiring Jews. 4th, The Triumphs of Jesus, as compared and contrasted with those of Mohammed; extracted from the Rev. T. Scott's Answer to Rabbi Crooll's Restoration of Israel.

The Jewish Expositor has continued to be published monthly, and your Committee trust that it will please God to make it an humble means of usefulness to some of that people for whose benefit it is specially designed, and that for their sake its Christian readers will continue their support to it. Your Committee would here in the most earnest manner renew their solicitations to their literary friends throughout the kingdom to aid this important work with their pens, as without their co-operation it cannot be conducted with success.

Under the head of publications your Committee have only further to communicate that they have undertaken to print an edition of Mrs. Hannah Adams's history of the Jews, which was lately published by that lady at Boston, in New England, where she resides.

It is hoped that this work may be instrumental in exciting new interest in this country in behalf of the children of Israel.

### *Lectures and Chapels.*

The Lecture to the Jews and to Christians on Jewish subjects at Ely Chapel, at St. Swithin's,

London Stone, and at Ben-tinck Chapel, have been continued.

It will be recollected that in the last Report your Committee stated it to be their design to turn their serious attention, as soon as possible, to the best means of employing the Jews' Chapel in Spitalfields for the purposes of the Society. It was in fact their earnest desire, that this place of worship should be opened as a Chapel in connection with the Church of England, and a suitable clergyman having at length been found, application was made by the Committee to the Rector of the Parish, who we lament to say decidedly declined giving his consent to the Chapel being licensed.

As all hopes of obtaining a license for this place of worship in the Church of England are now at an end, it only remains that your Committee should dispose of it for the benefit of the Society, and steps have accordingly been taken for this purpose.

Your Committee must now advert to a circumstance of a very painful nature. Shortly after the last Anniversary meeting, reports were circulated of very improper conduct,\* in a person who had till then acted a prominent part in this institution. On an investigation of the foundation of these rumours, facts were disclosed and

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\* The improper conduct here alluded to was not of a fraudulent kind.



afterwards confessed by the individual referred to, which rendered it the duty of this Committee to inform him, that his connection with the Society must cease. He has since left this country and proceeded to America.

Of the three Jewish youths who had for some years been studying with a view to the ministry at the expense of the Society, one of his own accord has quitted the institution since the last Report, and is now, as your Committee understand, employed as a teacher in a respectable Christian seminary. Another voluntarily acknowledged that he has no desire to be a missionary. It is in view, as his conduct has been irreprehensible, to endeavour to procure for him a situation as teacher.

The third is in a state of health so enfeebled as to render it impossible that he should be employed in a ministerial capacity in this climate. It is hoped, as he also has conducted himself to the satisfaction of the Committee, that he may be sent out as a teacher to a tropical climate, which might prove more congenial to his weakly state of health.

Your Committee would here beg leave to remark, that young men, who have from their infancy been separated from the Jews, and who in their habits have consequently been early estranged from that people and assimilated to Christians, are not the most eligible instruments for a Jewish Mission. It

is hoped, that hereafter persons who have grown up among the Jews, have been matured in intimate converse with their literature, their habits, and prejudices, will go forth as Missionaries to labour among them. Doubtless when God shall please to work effectually among the children of Israel, he will raise up such instruments, and there are already indications, by no means equivocal, that this time is approaching.

Your Committee are however not discouraged by such disappointment. They feel persuaded that the cause itself is that of God, and he who is the Redeemer of Israel shall bear all the glory. If our expectations are not justified with respect to some of whom we once hoped well, we would from such circumstances learn these lessons, to cease from man, to use new caution and circumspection in our future operations, along with redoubled diligence, and to look to God only for a blessing on our labours.

Whatever others may do, your Committee rest not their hopes of the success of this cause upon any human instruments. It affords them much pleasure however here to add that the two Rabbies, who addressed the meeting at the last Anniversary, remain stedfast in their Christian profession, and are diligently pursuing their studies in the country, with a view to become Missionaries. Nothing has occurred on the closest inspection of their con-



duct, to throw a doubt upon the sincerity of their profession, or the spirituality of their characters.

*Temporal Aid to Jews.*

It was stated in the last Report that your Committee had resolved to make important alterations in the mode of administering relief of a temporal nature to the Jews. They have now the satisfaction of reporting, that measures have since been matured and carried into active, though as yet very limited operation, for visiting the Jews at their own habitations. In the Appendix will be found the rules laid down for the guidance of the visitors. It would be imprudent, for obvious reasons, for your Committee to enter into any details with respect to the manner in which this plan has been executed, further than to state that the visitors have in general been cordially received, and their tracts in most cases accepted with gratitude.

The seed of divine truth is thus scattered, where it never entered before, and your Committee look with humble confidence to the Lord of the harvest, that he will pour out his Spirit upon the house of Israel, and grant a plentiful increase. There are perhaps good reasons for viewing this branch of the Society's plans with great hope, as one of growing importance.

We would here wish to say something with respect to the diligent and unostentatious labours of the visitors. But

their praise is not of men, it is of God; and when the Lord Jesus Christ shall appear, doubtless he will acknowledge their work of faith, and labour of love. Your Committee are however anxious to obtain more labourers in this department, and they earnestly invite those who have leisure for the purpose, to come forward and help those persons who have already engaged in it. Your Committee have the satisfaction to add under this head, that the Printing Office has, during the past year, been conducted without loss to the Society.

*Jews baptized.*

During the past year, three adult Jews have been baptized at the Episcopal Chapel. The first of these was a respectable woman resident at Westminster, of Jewish descent, who in consequence of the decease of her parents, had been brought up amongst Christians, and had been many years convinced of the truth of the religion of Jesus, but had arrived at the age of sixty-two, without a desire to make a public profession of her faith in baptism. At length however, being awakened to a sense of the imperious duty which lies on every true believer so to do, she resolved no longer to delay it, and having heard that there was a place of worship in the Established Church, more particularly set apart for the use and instruction of inquiring Israelites, she made an appli-

cation to the officiating minister on the subject, who, being well satisfied of her sincerity, gladly administered to her the sacred ordinance in the presence of a large congregation.

The second person was a young man, born at Glogau, in Silesia, possessing considerable Hebrew learning, who was converted to the faith of Christ about a year and a half ago, in reading the Psalms. He was at that time at Frankfort on the Maine, where he maintained himself by private teaching. He afterwards unbosomed himself to the Rev. Mr. Passavant, a minister of that city, and to Mr. F. Von Meyer, one of the counsellors of justice, and laid before them a plan, which he had digested for the promotion of the spiritual welfare of the Jewish nation. Mr. Von Meyer, having communicated, through Dr. Steinkopff, to your Committee, the ardent desire of this young man for the conversion of his brethren, it was judged that his presence in this country might be advantageous to the cause of this Institution, and he was accordingly invited to come over. Since his arrival, he has made a public profession of his faith by baptism, and it is the persuasion of your Committee, that he is a sincere convert, and animated by a most anxious solicitude, to promote the salvation of the House of Israel. It is hoped that he may be employed in a way conducive to that end.

The third person baptized,

is the father of one of the boys at the Society's school, born of Jewish parents; he had grown up without much knowledge of any religion, and had lived for many years without God in the world. Having a reputable employment in the city, he was enabled to earn an honest maintenance, and was placed above want. About two years ago he was induced to attend a Christian place of worship in his neighbourhood, where he was under the divine blessing, brought to see the sin and danger of the careless course which he was pursuing, and finally led to inquire seriously into the truth of the Gospel of Christ. He soon became convinced, that he was indeed the promised Messiah, and that his name was the only name given under heaven, by which he could be saved. He now earnestly desired to be baptized, and being acquainted with the nature of this Institution, he resolved to make a public profession of his faith in that sanctuary, where his child was accustomed to worship every sabbath day. On his making his desire known to the Rev. Mr. Hawtrey, that gentleman had much conversation with him, and being well persuaded of the purity of his motives, and the reality of his conversion, accordingly baptized him.

Besides the above three adults who have been baptized, your Committee have to notice that there have been several candidates for the same ordi-

nance, but who have not been admitted, it having been judged right to use great caution in admitting professed converts to baptism. Thirty-nine of the children in the schools, have also, since last year, been admitted to infant baptism.

*Progress of a Spirit of Inquiry among the Jews.*

Various facts have, during the past year, been given to the public through the medium of the Jewish Expositor, and other channels, which it becomes the pleasing duty of your Committee, to collect and condense in this Report; and they shew that, in different parts of the world, a movement is at one and the same time taking place in the Jewish mind, which cannot fail to be attended with the most important consequences, and this at no distant period. Your Committee have also the satisfaction to add, that the evidence of this change is of late, considerably strengthened.

With respect to the Jews in this country, it appears from the Fourth Annual Report of the City of London Auxiliary Bible Society, that many of that people, continue to subscribe for Bibles, and to support the Institution. To one of these Associations, there are nearly fifty Jews, regular contributors. In the borough of Southwark also, many Jews continue to support the Bible Society.

Very encouraging circumstances have been communicated from the Continent.

The Secretary of the Bible Society at Frankfort, on the Maine, has informed Dr. Steinkopff, that the attention of the Jews had been drawn to the advertisement published at that city, announcing the establishment of a Bible Society, and some expressed their regret, that no invitation had been given to any of their body to take a share in this work.

The Rev. Mr. Pinkerton, in his correspondence with the Bible Society, in a letter, dated the 16th of June, 1816, states, that among the Subscribers to the Theodosian Bible Society, in the Crimea, there are five Caraites. He also mentions that in passing through the town of Karasubargar, he had himself, a most interesting conversation with several Jews, who eagerly sought after a copy of the Gospels. "The late wars and commotions in the earth, (adds Mr. Pinkerton) with the present wonderful exertions to spread abroad the Holy Scriptures among all nations, seem to have made a deep impression on the minds of many among the Jews. From what I have seen of this people in various nations, I am convinced that many among them are prepared to peruse with avidity the scriptures of the New Testament in their own language."

In a letter, dated Moghiley, on the Dnieper, Nov. 15, 1816, Mr. Pinkerton writes, that he had, on passing through the city of Minsk, visited the Rus-



sian Archbishop Anatoli, and others. He adds, the number of Russian churches in the Diocese (of Minsk,) is 270, the remainder of the population is composed of Catholics and Jews. I communicated to Archbishop Anatoli, at his request, a set of regulations for the proposed Institution, and necessary information respecting its final establishment. Among other interesting things, this amiable old man informed me, that there is a great inclination among many of the first Jewish families in the province, to embrace Christianity; that he has already baptized several of them, and has two under his tuition at present. He highly approved of the translation of the New Testament into Hebrew, and earnestly desired a number of copies for immediate circulation. From under date, Nov. 20, 1816, he transmits the following most important information.

"You will have observed with pleasure, in my former communications, that through the establishment of a Bible Society in Poland, and in the several provinces of the Russian empire, formerly belonging to that kingdom, a wide door is opened for circulating the Holy Scriptures, of both the Old and New Testament, among the numerous Jews inhabiting those countries, many of whom, in the present day, seem well inclined to Christianity.

"According to the calculation of his excellency M. Novozilzoff the number of Jews

under the Russian sceptre, is upwards of two Millions, of whom about 400,000 are found in the present kingdom of Poland. Such of the twenty copies of the two first Gospels which I brought with me from Berlin, as I presented to Jews, were always received with joy; and I am fully of opinion that the very circumstance of their being in the Hebrew language, will gain them an attentive perusal, among the learned Jews in every country, where no writings on the subject of Christianity in any other form would be attended to. Before I left Moghiley, the Jews in that city had sent in 500 Rubles, to promote the object of the White Russian Bible Society."

Dr. Naudi of Malta, in a letter to the Rev. C. S. Hawtrey, inserted in the *Expositor* for February last, states that "the Jews of this present time are not so pertinacious as they were in times past, and when once converted to Christianity, they prove good pious characters, the most active members of the church of Christ; and in Barbary and the Levant are well fitted to promote the spiritual welfare of their late fellows and brethren the Jews: of this we have good example in the person of Mr. Murtheim, of Mr. Sham, Cavapeteti, and many others, who are so happily employed in the promotion of the common cause in different parts of Africa, and Asia, and in the islands; but more particularly Mr. Murtheim, so useful a member of



the Christian faith, and who was persuaded to the truth, as you probably know, through the means of your Society. I beg leave therefore to desire, that the benevolent Society would continue to help these our countries, with its publications, correspondence, and new information, that we may co-operate with you, in behalf of the Jews, spread all over these regions."

From Hamburgh likewise, authentic intelligence was received last year, through the medium of a gentleman in Edinburgh, that a number of Jews at their own request, obtained copies of the two first Gospels in Hebrew, which they read. The seed is thus beginning to be sown in that quarter also, and although the fruit does not yet appear, we may trust that the word of God, will not have been sent there in vain.

While the facts above stated, are contemplated only in an insulated form, it may seem impossible to draw from them any general conclusion; but if we concentrate these scattered rays of light in a common focus, and view at the same moment the Jews of London, of Frankfort, of Poland, of the Crimea, and of the northern coast of Africa: beginning to manifest a desire to possess, and even to assist in circulating the Christian Scriptures; when to these facts we add the circumstance, that Christian Missionaries, raised up from among the Jews them-

selves, and one of them converted by means of this Society, appear to be actively labouring in different parts of Asia, and Africa, for the salvation of their brethren; surely this combination of favourable events, ought to animate us, to persevere with renewed zeal, and redoubled energy, in our efforts in behalf of the house of Israel.

### *Foreign Correspondence.*

The letter from Dr. Naudi, has been already mentioned. Two communications have also been received during the past year, from the Rev. Mr. Nitschke, of Niesky, in Saxony, to the Rev. Mr. Ramfler, which will be found in the Jewish Expositor. The last of these letters, contains a remarkable account of the baptism of a Jewess at Berlin, which is placed in the Appendix. Your Committee have also received, through the same channel, a letter from the Rev. Mr. Nietz, of Lindenburgh, near Riga, wherein he warmly recommends the establishment of a seminary for Jewish children. An extract of this letter, will also be found in the Appendix. The state of our funds, and the louder call for the employment of these funds, in a manner more conducive to the great end we have in view, will however, for the present, prevent the execution of the plan of Mr. Nietz.

It now remains to close this Report with some general remarks. With the exception of

the Hebrew Translation of the New Testament, all the operations of this Society, have hitherto been of too limited a nature. The education of eighty Jewish children, the number now in the care of the Society, is indeed a work, which we may hope to be well pleasing in the eyes of the great Shepherd of Israel, who gathereth the lambs in his bosom, and gently leadeth them which are with young. But it can produce little effect upon the general body of the Jews, even in this country, who are but a handful compared with the great body of the nation. It is the decided opinion of your Committee, that if this Society is to be the instrument of any extensive good to the house of Israel, the great field of its operations must be abroad. You have heard that there are two millions of Jews under the Russian sceptre. A mission should be sent out from this Society to these two millions of Jews. There are populous colonies of Jews in all the countries of Europe, Asia, and Africa, which skirt the Mediterranean. Another mission should go forth to the Jews, inhabiting those countries.

In all their wide and long continued dispersions, the children of Israel still remember Zion. Jerusalem is as yet in the days of old, the centre of attraction to the Jews of all nations. Thither these continue annually to resort at the feast of the passover, Parthians, Medes, and Elamites, dwellers

in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia. Messengers should be sent from this Society, to visit the holy city at the feast of the Passover, to impart to the Jews, by means of the Hebrew New Testament Scriptures, the joyful tidings that Christ our Passover has been slain for us.

But this is not all. A College of truly learned and Christian Jews, ought to be formed in this metropolis for various purposes. First, to assist in preparing a second edition of the Hebrew New Testament. Secondly, to send forth Hebrew Tracts to be circulated among the Jews, in every region. Thirdly, to translate the liturgy of the church of England into Hebrew. Fourthly, to educate Jewish Missionaries. The very existence of such a college, would excite and command the attention of the Jews throughout the world. It might be the lifting up that standard of the cross, which we are assured, by the inspired prophet, shall be the prelude to the national restoration of Judah.\*

But it may be said that these schemes are chimerical, for where are learned Jews to be found believing in Christ to form such a College. To this it is answered, that we hear from too many quarters to refuse credence to it, that there are secret believers in Christ,

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\* Bishop Horsley's translation and notes on Isa. xviii.

scattered throughout the Jewish nation, who want but a point of union to declare themselves. In one city of Germany only, we are informed of seven or eight learned young Jews, who exercise such a faith in the Saviour. However much therefore, the matter might be found surrounded by practical difficulty, we doubt not that the materials for such an establishment, already exist among the Jewish nation, if through the good providence of God, the means were obtained, and the wisdom communicated for collecting and uniting these materials.

But it may further be asked, how are we to obtain the necessary funds for these undertakings? Your Committee would ask in return, where the Bible Society obtains its ninety thousand pounds, and from what source does the Church Missionary Society draw an annual supply of twenty thousand pounds? The answer must be, these Societies have aimed at great things, and undertaken great things, and the liberality of the Christian public has been in proportion to the magnitude, and we will add the wisdom of their plans. If we also would achieve great things, we must aim at great things, and if we attempt them with humility and wisdom, with prudence and faith, he who hath said, The silver and the gold are mine, will not suffer our undertaking to be starved. The walls of Zion must again be built, the tabernacle of David

must again be reared, and the signs of the times, pronounce with an unequivocal voice, that these events are at hand. But if we permit a timid, or a worldly, or a slothful, or an unbelieving spirit to impede our operations, doubtless this work will be taken out of our hands, and other more worthy instruments will be raised up to advance the glory of God in seeking the salvation of his people.

Let us then with united mind and voice, lift up our hearts unto the Lord, that he will vouchsafe to pour upon us his Holy Spirit, imparting all that faith, and love, and wisdom, and meekness, which are necessary for conducting this important work. And let us now conclude, by lifting up our voices to him for his people, the descendants of Abraham. Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock, thou that dwellest between the cherubims, shine forth. Before Ephraim, and Benjamin, and Manasseh, stir up thy strength and come and save us. Turn us again, O God of hosts, and cause thy face to shine, and we shall be saved. Thou hast brought out a vine out of Egypt: thou hast cast out the heathen and planted it; thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea,



and her branches unto the river. Why then hast thou broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of hosts: look down from heaven, and behold and visit this vine.

The Report having been read, the following resolutions were passed.

1st, *Resolved*—That the Report which has this day been read, be approved and adopted; and that it be printed, together with the audited account, under the direction of the Committee.

Moved by the Hon. and Rt. Rev. the Lord Bishop of Gloucester.—Seconded by T. Babington, Esq.

2d, *Resolved*—That the respectful and cordial thanks of this Meeting be presented to the Right Rev. the Lord Bishop of St. David's, and the Hon. and Right Rev. the Lord Bishop of Gloucester, for their kind compliance with the request of the Committee, in becoming Patrons of this Society.

Moved by W. Wilberforce, Esq.—Seconded by Right Hon. Lord Gambier.

3rd, *Resolved*—That the circumstances which have occurred to retard the progress of the cause in which this Society is engaged, afford no ground of discouragement with respect to its future prospects and operations.

Moved by Rev. W. Marsh.—Seconded by Rev. C. Simeon.

4th, *Resolved*—That while this Society acknowledges with thankfulness the progress they have already made in the completion of the Hebrew New Testament, they feel it to be their duty to prepare for a second edition of that important work, with the aid of such learned Jews, as may be willing to give their assistance.

Moved by Robert Grant, Esq.—Seconded by Rev. W. J. Cunningham.

5th, *Resolved*—That the opening prospects among the Jews abroad, while they call for the sincerest gratitude to Almighty God, seem to indicate, that the operations of this Society should, in future, be more particularly directed to foreign countries.

Moved by Rev. Mr. Patterson.—Seconded by the Sultan Katagary.

6th, *Resolved*—That the cordial thanks of this Meeting be given to the Rev. B. Woodd, A. M. and the Rev. L. Way, A. M. for their appropriate Sermons, preached yesterday Evening and this Morning, and that they be requested to allow them to be printed;—that this Meeting thankfully acknowledge the continued patronage and important services of the Vice-Patrons, President, Vice-Presidents, Treasurers, Secretaries, Committee, and of such Clergymen as have advocated the cause of the Society; and

also of the various Auxiliaries, and Penny Societies; that the Treasurers and Secretaries be requested to continue their services; that the Trustees be empowered to sell and dispose of the Chapel and premises in Spitalfields as the Committee may think proper; and that the Rev. F. Randolph, D. D. be added to the list of Vice-Presidents; that Dr. Whiting be gratuitous Physician; and that the following Gentlemen be the Committee for the ensuing year.

J. G. Barker, Esq.  
 Alexander Black, Esq.  
 Thomas Babington, jun. Esq.  
 J. S. Brooks, Esq.  
 William Brooks, Esq.  
 Colonel Burgess  
 J. Butler, jun. Esq.  
 H. C. Christian, Esq.  
 J. W. Freshfield, Esq.  
 W. Faden, Esq.  
 J. Goodhart, Esq.  
 Robert Grant, Esq.  
 James Hill, jun. Esq.  
 R. H. Inglis, Esq.  
 W. Jenney, Esq.  
 G. T. King, Esq.  
 J. Mortlock, Esq.  
 Major General Neville  
 R. Ramsden, jun. Esq.  
 J. C. Symes, Esq.  
 H. Stevens, Esq.  
 W. Terrington, jun. Esq.

Moved by W. Cuninghame, Esq.—Seconded by Rev. E. Bickersteth.

7th, *Resolved*—That the cordial thanks of this Meeting are given to Sir Thomas Baring, for having taken the Chair on this occasion, and for his kind and able conduct in presiding over the business of the day.

Moved by Rev. L. Way.—Seconded by Rev. B. Woodd.

The Children were then introduced, and sung a Hymn.

The Collections of the day, and of the preceding Evening were as follows:—

At St. Peter's Church....	22	7	7
At Tavistock Chapel ....	53	10	6
At Free-mason's Hall ....	67	1	0

The following is a short sketch of the speeches that were made on this occasion.

The business of the Meeting was introduced by the Chairman, who stated the grand object of the Society to be to promote the salvation of the Jews, by directing their attention to the Lamb of God, and to the fountain of redemption opened in his blood upon Mount Calvary. The Jews, he remarked, had a claim upon the Christians, from their faithful preservation of the Old Testament Scriptures, and we had every reason to believe that they will be restored to the favour of God and the bosom of the Church. With respect to the Society, it has undoubtedly been embarrassed, but by the zeal of its friends and economy in its affairs, its prospects have become far more encouraging.

The Report being ended, the Right Reverend the Bishop of Gloucester moved the acceptance and printing of it; on which occasion he remarked, that this cause was chiefly supported by the same individuals that were engaged in the other great benevolent institutions, which had met on the preceding

week, and that though it had not to boast triumphs so conspicuous as some of them, it was no less worthy of support. But Christianity had always been exposed to trials, and in the present case they might be expected from the prejudices of the Jews, from the opposition of the world, and from false friends—it was through these that it advanced to victory, as in the instance of our Lord himself; and whenever the conversion of Israel should take place, it would be no less than a resurrection, or in St. Paul's words, "life from the dead."

Thomas Babington, Esq. M. P. who seconded the preceding motion, was fearful lest any thing he might say should lessen the effect of their excellent Report, or of the remarks of the Right Rev. Prelate, to several of which he briefly and respectfully adverted. He added, that the Jews abroad had not been inattentive to the wars and commotions which had lately afflicted Europe; that their thoughts had been directed to the advent of the Messiah; and the benevolent exertions of Christians, especially in the distribution of the Scriptures, had favourably impressed them, and led them to inquire into the character of our Saviour; this was particularly the case, he observed, in Poland and in Russia.

W. Wilberforce, Esq. M. P. moved the thanks of the meeting to the Right Rev. Prelates, who had favoured the Society with their patronage, in which,

as a sincere member of the Church of England, he expressed much satisfaction, for he thought that Church very properly came forward as the friend of the distressed Jews; and he derived confidence from their zealous efforts, that a divine blessing would attend their labours. Some friends of the Society might have been too sanguine in their expectations, but changes like that to which they looked were only to be expected by degrees. After the long gloom of night, it was gradually that the streaks of light illumined our hemisphere, and after the tedious reign of winter, it was by slow advances that the buds of spring appeared, and vegetation advanced to the maturity of summer. It was a folly to complain of difficulties and disappointments; what great design was ever carried forward without them? What! were travellers to expect no weariness, or soldiers no warfare? The idea was in itself ridiculous.

The Right Hon. Lord Gambier did not expect to be called upon to speak when he entered the room, but had great pleasure in seconding the motion, and at the same time in declaring, that "his heart's desire and prayer for Israel was, that they might be saved."

The Bishop of Gloucester, on the behalf of himself, and the Bishop of St. David's, felt an honour conferred on them in the appointment.

Rev. W. Marsh, of Colchester, congratulated the So-



ciety, the Church, and the world, on the formation of an institution in behalf of a people who have been so eminently a blessing to the world: "to whom pertained the adoption and the glory, the covenants and the giving of the law, the services of God and the promises: whose are the fathers, and of whom, as concerning the flesh, Christ came." And knowing, as we do, that they shall eventually be converted, we ought, after the example of our great apostle, to use "all means, if by any means we might save some." Notwithstanding some may have deserted the standard of the Cross, others adhere to it, and shall the cause fail because there are some apostates? Was the fall of Judas, or even of Peter, fatal to the Christian cause? "In an age of benevolence like this, (said Mr. M.) shall the interesting nation of the Jews be overlooked, related as we are to their fathers? We are the descendants of Japheth as they are of Shem; God has persuaded Japheth to dwell in the tents of Shem, we have been made partakers of the blessings designed for them; and now Shem has no tent to dwell in, shall not the descendants of Japheth invite him to sojourn with them? A shoot from Israel's vine has been planted in our land, and we have drank the pure blood of the grape therefrom, and shall not we cherish the vine of Israel?" Mr. M. concluded with moving, that the circum-

stances which have lately occurred in the affairs of the Society, however trying, afford no real ground of discouragement.

Rev. C. Simeon, of Cambridge, seconded this motion in the most emphatic manner. He remarked that the progress of religion had always been attended with difficulties and opposition, and that those circumstances had been used by Providence to try the faith of good men, and to draw them from idolizing their favourite object, to look above to him, who is alone able to give success.

Robert Grant, jun. Esq. noticed various objections to the design of the Society, as if they were attempting to anticipate the plans of Providence, or pursue a visionary object. It was a plain command, he observed, to preach the Gospel to all nations, and if to all nations, why not to the Jews? The consolations of prophecy are intended for times of darkness and discouragement: stars were not made to enlighten the day, but the night. Possibly, the event desired may be retarded to another and another generation; yet their labours may not be in vain: for a seed-time must always precede the harvest. Mr. G. then adverted to the treatment of the Jews, in a beautiful allusion to the vision of Elijah. The tempest, the earthquake, and the fire, had visited them; but the Lord was not in these; but now, the small still voice of the Gospel is addressed to them, we may hope it will not be in vain.

The Rev. J. W. Cunningham, of Harrow, observed, that all the addresses which had been delivered, implied a doubt in the public mind, as to their ultimate success: but suppose, soon after the first propagation of the Gospel, a council had been held to consider the difficulties and discouragement which then presented themselves, what would have been the reasoning of objectors? were not their discouragements far more than ours? But they only animated them in the contest. It was with them as with Cato—the unsuccessful cause delighted him, as it called forth all his energies. He moved, that the Society has great cause for gratitude in the success of their exertions.

Rev. Mr. Patterson, from Russia, remarked on our former treatment of the Jews: we had prayed for them, and reproached them with the hardness of their hearts; but had taken no pains to convince them of their errors. He remarked the general movement among Christians in many parts of Europe, in favour of the Jews; and that the Emperor Alexander had been particularly interested in their favour, from their fidelity to him in the time of the French invasion. Here Mr. P. read and commented upon the new decree of the Emperor of Russia in favour of the Jews. The exertions of the Society, he thought, had been hitherto far too limited; they ought to be extended through the world, and there was the greatest

encouragement to enlarge their operations. Mr. Pinkerton had informed him, that 13 or 14 Jews, at Hamburgh, had instituted a prayer meeting, with a view to supplicate the divine assistance in their inquiries. Many Jews in Russia and in Poland had subscribed to the Bible Societies, not only for the Old Testament but for the New, in their own language, particularly the Caraites. A number of boys, at Gottenburg, had, of their own accord, formed a Juvenile Bible Society, which now amounted to 400, and the Secretary was a Jew, converted under the ministry of Dr. Steinkopff; and some of the boys who had no money at command, subscribed a penny weekly, to be subtracted from their dinners, to meet the difficulty. He therefore, hoped there would be no delay in sending Missionaries among the foreign Jews.

The Sultan Katagary spoke very feelingly of the light which the divine blessing of the Scriptures had shed on his mind, and desired the Jews might participate in the same blessing.

Two Jews from Poland and Germany explained their happiness since they became acquainted with Christianity.

W. Cuninghame, Esq. very eloquently descanted on the Scripture promises relative to the Jews.

The Rev. Mr. Bickersteth, the Rev. B. Woodd, and the Rev. Lewis Way, severally addressed the meeting. The latter said, these things ap-

peared to be requisite for the future conversion of the Jews, which he ventured to prognosticate would soon be obtained,—a Missionary for the Jews in Poland,—another for Palestine,—and a Hebrew college for the instruction of Missionaries to the Jews.

#### ANNIVERSARY MEETING

OF THE

Camberwell, Peckham, Dulwich, and Clapham, Ladies' Auxiliary Society.

A Preparatory Sermon having been preached the Sunday preceding, at the Parish Church of Clapham, by the Rev. Legh Richmond, the Anniversary Meeting of the Camberwell, Dulwich, Peckham and Clapham Ladies' Auxiliary Society, was

held at the Swan Inn, at Stockwell, on Thursday the 15th inst. A numerous and respectable assembly of Ladies were present. The Chair was taken by H. Thornton, Esq. M. P. The Report having been read by the Rev. C. Hawtrej, the usual resolutions were passed, in the course of which the meeting was addressed by the Chairman, H. Inglis, Esq. the Rev. Messrs. Woodd, Richmond, Wilkes, Borrows, Ruell and Hawtrej. Much interest was excited also by the appeal of two converted Rabbies, the one from Germany, the other from Poland, in behalf of their benighted brethren.

A pleasing hymn was sung by the Jewish female children. The Collection amounted to about £30.

#### MISCELLANEOUS.

##### LETTER FROM "ONE OF THE SECOND TRIBE."

To the Editors of the *Jewish Expositor*.

No. V.

Gentlemen,

As you seem not to be wearied with my humble services, I feel pleasure in continuing them, and will proceed in the order I before mentioned.

The point to which I shall now call your attention is THE PEACE-OFFERING.

You will have observed, that the third in order of the different offerings spoken of in the book of Leviticus is the *peace-offering*; of that, mention is

made in the third chapter; but there the law relating to it is no further stated, than it accords with the burnt-offering; the fuller statement is reserved for the seventh chapter; hence in the enumeration of the different offerings mentioned in the 37th verse of that chapter, the peace-offering is fitly mentioned last.

That I may mark the more accurately its distinguishing features, I will first state THE PARTICULAR PRESCRIPTIONS OF THIS LAW, and then THE OCCASIONS WHEREON THE OFFERING WAS MADE.

I begin with marking the



*particular prescriptions of this law.* Many of them were *common* to those of the burnt-offering; the sacrifices might be taken from the herd or from the flock; the offerer was to bring it to the door of the tabernacle, and to put his hands upon it; there it was to be killed: its blood was to be sprinkled upon the altar, and its flesh, in part at least, was to be burnt upon the altar. Of these things I have spoken before: and therefore forbear to dwell upon them now.

But there were many other prescriptions *peculiar* to the peace-offering: and to these I will now turn my attention.

Under this part of my subject, I will notice first of all, THE MATTER OF WHICH THEY CONSISTED. Though the sacrifices might be of the herd or of the flock, they could not be of fowl; a turtle-dove, or pigeon, could not on this occasion be offered. In the burnt-offering, males only could be presented: but here it might be *either male or female*. In the meat-offering, either cakes or wafers might be offered: but here must be *both cakes and wafers*; in the former case *leaven* was absolutely prohibited: but here it *was enjoined*: leavened bread was to be used, as well as the unleavened cakes and wafers.\*

Next I will notice THE MANNER IN WHICH THEY WERE OFFERED. Particular directions were given, both

with respect to the *division* of them, and the *consumption*. The meat-offering was divided only between the altar and the priest: but, in the peace-offering, the offerer himself had far the greatest share. *God*, who was in these things represented by the altar, had the fat, the kidneys, and the caul, which were consumed by fire.\* The priest who burned the fat, was to have the breast and the right shoulder: the breast was to be waved by him to and fro, and the shoulder was to be heaved upwards by him towards heaven. By these two significant actions, God was acknowledged both as the Governor of the universe, and as the source of all good to all his creatures: and from them these portions were called the wave-breast and the heave-shoulder.† One of the cakes also was given to the priest who sprinkled the blood upon the altar; who, after heaving it before the Lord, was to have it for his own use. All the remainder of the offering, as well of the animal, as the vegetable parts of it, belonged to *the offerer*: who, together with his friends, might eat it in their own tents. Two cautions however they were to observe; the one was, that the persons partaking of it must be "clean," (that is, have no ceremonial uncleanness upon them;) and they must eat it within the time prescribed.

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\* Lev. iii. 1. and vii. 12, 13.

\* Lev. iii. 3—5.

† Lev. vii. 30—34.

I will not interrupt my statement by any practical explanations, lest I render it perplexed: but shall endeavour to get a clear comprehensive view of the subject, and then suggest such an improvement of it as the subject requires.

I proceed then in the next place to notice THE OCCASION, WHEREON THE OFFERING WAS MADE.

There were some *fixed* by the divine appointment, and some altogether *optional*. The fixed occasions were, at the consecration of the priests;\* at the expiration of the Nazarite's vow;† at the dedication of the tabernacle and temple;‡ and at the feast of first-fruits.§ But besides these, the people were at liberty to offer them, whenever a sense of gratitude or of need inclined them to it.

They were offered *as acknowledgments of mercies received*.|| It could not fail but that they must sometimes feel their obligations to God for his manifold mercies; and here was a way appointed wherein they might render unto God the honour due unto his name. In the 107th Psalm we have a variety of occurrences mentioned, wherein God's interposition might be seen; for instance, in bringing men safely to their homes after having encountered considerable difficulties and dangers; in redeeming them from prison or cap-

tivity after they had by their own faults or follies reduced themselves to misery; in recovering persons from sickness after they had been brought down to the chambers of the grave; in preserving mariners from storms, and shipwreck; in public, family, or personal mercies of any kind. For any of these, David says, "Let them sacrifice the sacrifice of thanksgiving, and declare his works with rejoicing."\*

They were offered also *as supplications for mercies desired*. In this view they might be offered either as free-will offerings, or as vows,† between which there was a material difference; the one expressing more of an ingenuous spirit, the other arising rather from fear and terror. We have a striking instance of *the former*, in the case of the eleven tribes, who, from a zeal for God's honour, had undertaken to punish the Benjamites for the horrible wickedness they had committed. Twice had the confederate tribes gone up against the Benjamites, and twice been repulsed, with the loss of 40,000 men; but being still desirous to know, and to do, the will of God in this matter, (for it was God's quarrel only that they were avenging) "they went up to the house of God, and wept and fasted until even, and offered burnt offerings and *peace offerings* unto the Lord;" and then God delivered the

\* Exod. xxix. 28. † Num. vi. 14.

‡ Num. vii. 17. † 1 Kings viii. 63.

§ Lev. xxiii. 19. || Lev. vii. 12.

\* Ps. cvii. 22.

† Lev. vii. 16.

Benjamites into their hand ; so that, with the exception of 600 only who fled, the whole tribe of Benjamin, both male and female, was extirpated.\*

Of the *latter* kind, namely, the vows, we have an instance in Jonah and the mariners, when overtaken with the storm. Jonah doubtless had proposed this expedient to the seamen, who, though heathens, readily adopted it in concert with him ; hoping thereby to obtain deliverance from the destruction that threatened them.† And to the particular vows made on that occasion Jonah had respect in the thanksgiving he offered after his deliverance."‡

Between the peace offerings which were presented as *thanksgivings*, and those presented in *supplication* before God, there was a marked difference ; the tribute of love and gratitude was far more pleasing to God, as arguing a more heavenly frame of mind ; and, in consequence of its superior excellence, the sacrifice that was offered as a thanksgiving must be eaten on *the same day* ; whereas the sacrifice offered as a vow or voluntary offering, might, as being less holy, be eaten also on *the second day* ; but, if any was left on the third day, it must be consumed by fire.§

Having thus stated the principal peculiarities of this law, I come to that which is my chief object, namely, to shew

the PRACTICAL IMPROVEMENT which we ought to make of it. And do we not see here in the first place how justly it REPROVES us all, whether Jews or Gentiles?

The Jews, if they wished to express their humiliation or gratitude in the way appointed by the Lord, were under the necessity of yielding up a part of their property (perhaps at a time when they could but ill afford it) in sacrifice to God. But no such necessity is imposed on you Gentiles ; "God has not made you to serve with an offering, or wearied you with incense." The offerings he requires of you (and, if we did but know it, of *us* also) are altogether spiritual ; it is the offering "of a free heart," or "of a broken and contrite spirit," that he desires of us ; and that he will accept, in preference to "the cattle upon a thousand hills." Well therefore may it be expected that we have approached God with the language of the psalmist, "Accept, I beseech thee, the free-will offerings of my mouth."\* But has this been the case? Have our sins brought us unto God in humiliation ; our necessities, in prayer ; our mercies, in thankfulness? What excuse have we for our neglects? These sacrifices required no expense of property, and but little of time. Moreover, we should never have brought our sacrifice, without feasting on it ourselves. Think,

\* Judges xx. 26. † Jonah i. 16.

‡ Jonah ii. 9. § Lev. vii. 15--18.

\* Ps. cxix. 103.



if there had not been in us a sad aversion to communion with God, what numberless occasions we have had for drawing nigh to him in this way! Surely every beast that was ever slaughtered on those occasions, and every portion that was ever offered, will appear in judgment against us, to condemn our ingratitude and obduracy. *You* behold that obduracy in *us*, and *we* in *you*, and *God* in *all*.

In this ordinance we cannot but further see a plain and profitable DIRECTION to us all. Whether the peace-offering was presented in a way of thanksgiving or of supplication, it equally began with a sacrifice in the way of atonement. Thus, whatever be the frame of our minds, and whatever service we render unto God, we must *invariably fix our minds on the atonement of Christ*, as the only means whereby either our persons, or our services, can obtain acceptance with God. Moreover, having occasion to offer sacrifice, we must *do it without delay*, even as the offerers were to eat their offerings in the time appointed.\* We must *be attentive too to our after conduct*, "lest we lose the things that we have wrought, instead of receiving a full reward."† However carefully the offerers had observed the law before, yet, if any one presumed to eat the smallest portion of his offering

the third day, instead of being accepted of God his offering was utterly rejected; and he was considered as having committed a deadly sin.\* Oh! that those who spend a few days in external humiliation amongst *us*, or in what is called preparing themselves for the Lord's supper amongst *you*, and afterwards return to the same worldly courses as before, would consider this! for no service can be pleasing to God which does not issue in an immediate renunciation of every evil way, and a determined, unreserved, and abiding surrender of the soul to God. In coming to God, we must, at least in purpose and intention, be "clean:" else we only mock God, and deceive our own souls:† and after having come to him, we must proceed to "cleanse ourselves from all filthiness both of flesh and spirit, perfecting holiness in the fear of God."‡

But of all the ordinances contained in our law, I know not one which affords a richer ground of ENCOURAGEMENT than this. On these occasions a female offering was received as well as a male, and leavened bread *together with* the unleavened. What a blessed intimation was here, that "God will not be extreme to mark what is done amiss!" A similar intimation is given us in his acceptance of a mutilated or defective beast, when presented to him as a free-will offering.§

\* Heb. iii. 13—15. Ps. cxix. 60.  
2 Cor. vi. 2.

† 2 John viii.

\* Lev. vii. 18.

† 2 Cor. vii. 1.

† Lev. vii. 20.

§ Lev. xxii. 23.

Our best services, alas! are very poor and defective: corruption is blended with every thing we do: our very tears, as a bishop of your own church has well observed, need to be washed from their defilement, and our repentances to be repented of. But, if we are sincere and without allowed guile, he will deal with us as a parent with his beloved children, accepting with pleasure the services we render him, and overlooking the weakness with which they are performed.\* Great consolation do I myself receive from this thought; and if you and your readers derive comfort from it also, it will afford additional satisfaction to

ONE OF THE SECOND TRIBE.

#### LETTER TO THE EDITORS.

Gentlemen,

HAVING been made the almoner of the bounty of others, whose wish was, that that bounty should be distributed at the houses of the suffering poor, and residing in a place where I have some few Jewish neighbours, they of course have not been omitted, when my leisure allowed me to visit the abodes of poverty and sickness. In visiting the poor to communicate temporal relief, the first object that I have had in view, has been to improve the valuable opportunity, by speaking home to their consciences, and while distributing the bread that perisheth, to set

before them "that bread which endureth unto everlasting life." And if this has appeared in all cases important, very deeply has my sense of its importance been increased on entering the houses of "the lost sheep of the house of Israel." These, I have sometimes thought, have not the common means of salvation. They cannot search those scriptures which testify of Christ, for they possess them not—no faithful minister is sent "to tell *them* words, whereby they and their houses may be saved."—No servant of the most high God shews unto them the way of salvation."—They cannot be persuaded by the terror of the Lord, nor constrained by the love of Christ Jesus, for no warning sounds in their ears, no invitation reaches their hearts.

Though but a humble labourer in the vineyard of the Lord, I am very desirous of offering my feeble testimony, through the medium of your valuable publication, to the benefit which the Jews may derive, by being visited at their own habitations.—The weakest instruments are sometimes used that "the loftiness of man may be bowed down, and the Lord alone exalted in the day of salvation." He alone gives the increase, even when the abundant labours of a Paul, or the talents and eloquence of an Apollos are engaged, that the glory may be all his own. And I shall feel very thankful, if the testimony of one who has trodden the path, should be

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\* Prov. xv. 8. Ps. cxlviii. 11.

the means of stirring up and encouraging those, who have like opportunities, for "we are here verily guilty concerning these our brethren."

When we have viewed their destitute condition, we have forgotten the promise of God that "Israel shall be saved." The most trivial difficulties have deterred us; the slightest discouragements staggered us; but let us look at those devoted servants of God who, with their lives in their hands, embark on a tempestuous sea, and encounter all the perils of a foreign land, to make known "the unsearchable riches of Christ." To this we may not be called, yet if we cast our eyes around us, and look nearer home, a picture of superstition and ignorance awaits us, which calls for a Missionary's exertions, without his sacrifices. We may enjoy all our domestic comforts, and yet preach the Gospel to heathen minds. For what is a heathen? not necessarily one, who lives in a country where the light of the Gospel has never shone, but one, wherever his habitation may be, who is "without Christ, an alien from the commonwealth of Israel, a stranger from the covenants of promise, living without hope and without God in the world." Let us go forward then, and lift up our voice to those whom the ties of neighbourhood endear to us, and cry, "Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people,

and redeemed Jerusalem." We may enter the houses of the scattered Israelites, and set before them, "Christ our pass-over sacrificed for us," "the Lamb of God which taketh away the sin of the world." Is our lot cast in cities where these sons of Abraham reside? And do they live unknown and unnoticed by us? Have we looked at their habitation, and like the priest and Levite, passed by on the other side?—If we have received wine and oil into our wounded souls,—wine the established type of the most precious blood of the Lamb of God, and oil the known emblem of the salutary influences of the Holy Spirit,—shall not we imitate the good Samaritan, and offer the blessings which we have received?

Has it been at the depravity and hardness of the hearts of the Jews, that we have shrunk back?—These indeed would be insurmountable difficulties, did we go in our own strength. But the grace of Jesus is all-sufficient, nor is there a wound of sin so deep, nor a disease of sin so desperate, but the blood of Christ applied by the Holy Spirit can heal them. The word of God assures us that "Israel shall be saved," and that "even now there is a remnant according to the election of grace." And scattered in our highly favoured land, are doubtless many of the seed of Abraham, whom the Father hath given to the Son, and for whom the God man Christ Jesus hath purchased ever-



lasting life, by his precious blood-shedding. The glorious work of redemption was completed when he cried on the cross, "It is finished;" but this is in time, to be manifested to the redeemed, the covenant work of the Spirit therefore is not yet performed. In the *revelation* of this salvation, God generally condescends to use means, and though still the work is all his own, and we are totally inefficient of ourselves, the language of our hearts should be wherever these lost sinners are dispersed, Here is an immortal soul, travelling fast onward to eternity. It may be one of those who shall hereafter join "the spirits of just men made perfect." Who can tell but I may be the honoured instrument, of first rousing that soul to the care of its eternal interest. To me may be delegated the delightful work of an ambassador. I will go and beseech him to be "reconciled to God." I will go and exalt my Saviour before his eyes, in his finished work, and perfect righteousness. The Holy Spirit may take of the things of Jesus, and reveal them to his heart, begin the work of grace here, which shall be completed in glory above.

Has our imagination never wandered to the realms of bliss? Have we never formed an idea of that joy which pervades the celestial regions, when the angels in heaven strike their golden harps, on a sinner's repentance. Surely if

there will be a feeling of more than common extasy when we behold around the throne, the countless number "who have washed their robes, and made them white in the blood of the Lamb," it must be to see those casting their crowns at their Redeemer's feet, to whom we were on earth the bearer of the joyful tidings, which once employed an angel's tongue, "To you is born a Saviour, Christ the Lord."

Has unbelief ever suggested, the time is not come.—The times are in the Father's hand.—Were one generation always living, then might we wait for some revelation; but while we are hesitating, souls are perishing! If the time is not come to those who are dying, when will it come? Is there repentance in the grave, or offers of salvation made to departed souls? No—"now is the accepted time, now is the day of salvation." A soul lost *now* is lost *for ever*.

It has struck me, Gentlemen, very forcibly while you have been printing the Hebrew Testament, and publishing tracts addressed to the Jews, of what use are they lying on your shelves? It was "the common people" of whom it is said, they "heard our Saviour gladly," but they know not of your labours for them. You would have them acquainted with him of whom Moses and the prophets did write, but, alas! there are numbers, who know not what is the testimony of these their own prophets. Their ignorance is

so great, and their means of knowledge so scanty, that though every boy is taught to read the Hebrew language, not one in fifty possesses a Bible. They know not what sort of a Messiah they are expecting. "How then shall they believe in him, of whom they have not heard?"—This is the call upon us. The rich have brought of their abundance, and offered willingly to the Lord's work. The learned have consecrated their talents to his service; but have we *private Christians* done our part: Do the Jews around us know, that they may now read in their own tongue, "the great mystery of Godliness, God manifest in the flesh." Are they acquainted with the fact that they may now learn the joyful news, that Jesus of Nazareth the Son of David, is the Saviour of sinners, who is able and willing, "to save to the very uttermost, all that come unto God, by him." Have we told them that they have now an opportunity of searching for themselves, like the noble Jews of Berea, "whether these things are so." Surely no Jew to whom we could gain access ought to remain ignorant of it. And if we have neglected this our duty, let us henceforth be silent, nor even again dare to censure others, and cry, "How little has been done;" but rather let us take shame to ourselves that *we* have not testified to the children of the stock of Abraham, that to them is the word of this salvation sent."

These remarks of course are confined to this country; for I am aware of the glorious news which has reached us from afar, of the anxiety expressed by the continental Jews, to receive the Hebrew Testament. But should not this be an additional incitement to us, that while we are making channels to convey the water of life to other countries, we should also point the fainting Israelites in our own land, to that well of salvation, of which "whoso drinks shall thirst no more."

I was highly delighted with the zeal of one who signs himself a subscriber, in the anecdote mentioned in your *Expositor*, of placing the Hebrew Testament in the hands of a Jew. Who can tell the effect of that one! though to the benevolent individual it may never be known. I wish, Gentlemen, I could oftener see such instances recorded. They may perhaps frequently occur in London, where I observe it is now one of your rules to visit distressed Jews, and it is recommended to your visitors to lend them the New Testament, either in English or Hebrew. But as I should think there is scarcely a town in England in which there are not some Jews residing, a few hints might be very useful, to persuade those who feel interested in the cause of Israel, to establish a little fund, to relieve their poor Jewish neighbours; thus forming a bond of union between Jews and Christians, and exciting their confidence by acts of

sympathy and kindness, open the door for "the entrance of that word, which giveth understanding to the simple." Surely the junior and the female parts of your readers, would be stirred up, each one in his own sphere; however contracted it may be, to diffuse a portion of light, and though, like stars in the milky way, viewed severally, the light may be very glimmering, "yet the concourse and meeting of their light together, will make a bright path of holiness shine in the church.

I fear I have greatly exceeded your limits, but I thought that perhaps the testimony of an humble individual, might encourage some to aid in the cause, who have hitherto been deterred by unbelief or timidity. Some, who have no literary talents to offer, nor gold and silver to bring; may yet as the temple requires various laborers, become bearers of the water of life, to some chosen vessel, who though "now counted a stranger and a foreigner, shall become a fellow citizen with the saints, and of the household of God."

Difficulties must be expected in every work, but in no case are they more magnified in our imagination than the present. The idea that Jews will not receive relief from Christians, nor enter into amicable discussion with them, is so erroneous, that it needs only a little experience, to disprove the assertion. Let them, Gentlemen, but take the rules which you

have given to your London visitors, as their model, which I candidly confess have been mine, and I cannot doubt, but, that God will smile on their "labour of love," abundantly prosper their "work of faith," and fulfil that promise to them, "He that watereth, shall be watered also himself."

A FRIEND TO ISRAEL.

#### BIBLE SOCIETIES.

*To the Editors of the Jewish Expositor.*

Gentlemen,

I HAVE often thought that more strenuous efforts might and ought to be made, to procure the names of Jews in foreign countries as subscribers to the Bible Societies. I am sure the statements that have appeared respecting those Jews at London and at Frankfort, and in the Crimea, who have become subscribers, is extremely encouraging, and may well lead to attempts of the same kind on a larger scale. *A circular Letter addressed to the Committees of Bible Societies* would induce them probably to take this matter much into consideration. Furnished thus with Bibles, the Jews would be put into some state of preparation for the Jewish Missionaries who may visit Germany, Holland, Poland, &c.

May not the members of the Bible Committees go even much farther? Should they not invite respectable Jews to be *members of the Bible Societies' Committees*? Should not those whose ancestors were the di-



*inely appointed guardians of the Bible, and who are themselves witnesses of its truth, be allowed a place at Committees where the faithful translation of the scriptures is one great object?*

Coming thus into contact with the more active and pious Christians of different countries, the Jews may derive much benefit; their prejudices may be weakened; and many may be brought to acknowledge that "Jesus Christ is

Lord, to the glory of God the Father." M.

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TO THE EDITORS.

Gentlemen,

THE late Dr. Buchanan says, in his "Christian Researches," in an account of the Jews and Israelites in the East, that he had a list given him of *sixty-five places*, where the Israelites now dwell. Would it not be well to endeavour to procure this list, and insert it in the Expositor? N.

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CONTRIBUTIONS TO THE LONDON SOCIETY.

AUXILIARIES.

Huddersfield Ladies' half-yearly account, remitted by Mrs. Coates 22 10 7  
St. Austle Branch Society, remitted by Miss Marianne Price, as under:—

Mrs. Grove's donation . . . .	1	1	0
Miss Donnell's do. . . . .	1	1	0
Sundry . . . . .	3	13	10
	<hr/>		
	5	15	10

PENNY SOCIETIES.

Ashby de la Zouch, Staffordshire, remitted by Rev. R. W.

Lloyd, M. A. . . . .	2	12	0
Beverley, remitted by Mrs. Mather . . . . .	3	15	1
Bonsal, - - Rev. H. J. Maddock . . . . .	9	3	6
Gloucester - - Miss Phillpotts, as under:—			

Miss Phillpotts . . . . .	1	1	0
Sundry . . . . .	0	9	2
	<hr/>		
	1	10	2

Harwell, near Abingdon, remitted by Mrs. G. Knight . . . . .	3	9	4
Litchfield, remitted by Mrs. Salt . . . . .	3	0	0
North Shields, - - Miss Tate . . . . .	8	6	6
Potton - - Mrs. Whittingham, from July, 1815, to January, 1817 . . . . .	13	14	0

HEBREW TESTAMENT.

Kilmarnock Auxiliary Society, per Mr. W. Thomson . . . . .	27	12	8
Mr. W. Brown, of Houghton, near Huntingdon . . . . .	5	5	0
W. Crackenthorpe, Esq. Newbiggen Hall, Westmoreland . . . . .	1	1	0
By a Friend at Hereford . . . . .	2	0	0
Gatehouse Auxiliary, per Rev. M. Vicars, Vice President . . . . .	5	0	0
Merry, Rev. John, Newbiggen, Westmoreland . . . . .	1	1	0
Sundry Contributions, by Rev. T. Fry, Emberton . . . . .	6	0	0

HERREW TESTAMENT, (*Continued.*)

Miss Gason .....	1	1	0
Miss Lucy Gason .....	1	1	0
Miss Laura Gason .....	1	1	0
Miss Emily Gason .....	1	1	0
Miss Nesbit, Wellington Square.....	0	10	6
A. L.....	0	10	6

## CONGREGATIONAL COLLECTIONS.

Baydon, Wilts, (Rev. W. Jennings, Curate,) by Rev. W. Marsh	4	7	0
East Garston, Berks, ditto ditto.....	12	10	0
Freemasons' Hall, Anniversary Meeting.....	67	1	0
St. Peter's, Cornhill, ditto, by Rev. B. Woodd.....	22	7	7
Tavistock Episcopal Chapel, ditto, by Rev. L. Way .....	53	10	6
Wooburn Church, Rev. T. G. Tyndale, Vicar .....	10	14	10

## DONATION.

Hutchinson, Miss.....	1	0	0
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## SCHOOL FUND.

St. Saviour's, collected by Rev. L. Richmond.....	19	12	10
St. Mary Magdalen's, by ditto.....	17	5	4
St. Mary at Hill, by ditto....	7	11	6
Mrs. Hollier, Love Lane .....	1	1	0
Episcopal Jews' Chapel, Morning, collected by Rev. C. S. Hawtrey	18	11	7
Ditto, Evening, - - Rev. L. Richmond	26	16	1
<i>(These Sermons were preached on behalf of the Ladies' Penny Society, held at the Chapel.)</i>			
Edward Parkins, Esq. (annual).....	1	1	0
Mrs. Jos. Tarsus, Dublin, (annual) .....	1	1	0
Mrs. Alexander Black, (donation) .....	1	1	0
Mr. John Watson, Patriot Square, (annual) .....	2	2	0
Boxes .....	1	8	0
A Lady, by Mr. G. T. King .....	1	0	0
Bentinck Chapel, collected after Sermons, as stated below ....	84	0	0
Liverpool Penny Society, by Mr. Bushell .....	17	11	8

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Total..... 200 3 0

## Bentinck Chapel, by the Rev. Basil Woodd.

Collections, after Sermons preached by the Right Rev. Lord Bishop of Gloucester, and the Rev. Basil Woodd, for the Fund for building the Schools at Bethnal Green .....	84	0	0
Various Subscriptions for the general Purposes of the Society ..	46	2	6
General Association .....	10	0	0
For Hebrew Testament Fund, after a Sermon preached by the Rev. Legh Richmond .....	13	13	0
Miss Creasey, (donation)..	1	0	0
Mr. Jaumard .... do. ....	1	0	0
Mr. Rowland .... do. ....	1	0	0
Mrs. Lomax..... do. ....	0	10	0
	17	3	0
From Drayton Beauchamp, per Rev. B. Woodd, General Purposes	8	0	0
Subscription of Rev. H. S. Foyster .....	1	1	0

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Total..... 166 6 6





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